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ABSTRACT

This newsletter includes ten short articles: (1) "A Historical Perspective on Multicultural Education," by Josie Bain; (2) "Human Relations and Desegregation: Implications for Staff Development," by Eleanor Blumenberg; (3) "Curriculum Conference at Pepperdine"; (4) "Intercultural Relations: An American Indian Perspective," by Joann Morris; (5) "Multicultural Relations," by Bob Thomas; (6) "A Suggested Approach For Improving Relations Between People," by Herbert Leong; (7) "Multicultural Education," by Raul Arreola; (8) "Multicultural Education Materials," by Eugene White; and (10) "Identifying Fantasies: Clarifying Stereotypes." (WI)

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The Reflector

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Volume 8 Number 1 "Reflections of Progress in a Changing Time" *September, 1978*

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A HISTORICAL PERSPECTIVE ON MULTICULTURAL EDUCATION

By Dr. Josie G. Bain – Former LAUSD Associate Superintendent of Instruction

During a 35 year period – 1865 to 1900 – the U.S. recruited, attracted and received some 35 to 40 million immigrants. This was an unprecedented act, one not duplicated in any other part of the world. This massive immigration tested the strength of a young country still reeling from the devastation of five years of civil war. The newcomers, heterogenous in culture, represented some 40 countries, thirty or more languages and dialects, and were part of many religious beliefs, sects, churches and other groups.

Many of these vast numbers were brought in to supply a needed *labor force* for a nation growing and expanding with unusual rapidity. Many of the original arrivals came without their families. Hardworking, not too unlike the immigrants of our day, and law-abiding, they soon found ways of making it possible to bring their families into the United States. Thus the number multiplied at an ever-increasing rate, bringing with it both support and fear. The support was to the great industrial effort, the production expansion then underway. The fear was that these strangers would divide us and take undue political and financial power because of their loyalties to home ties – language, customs and values.

How to cope with this teeming mass of many cultures? How to get out of *many – one?* These national concerns led to various assimilation, government-sponsored, movements. One concept promoted was that of the *Americanization* or Anglo-Saxonization of the newcomers. Simplistically stated, this, in effect, told the millions of Poles, Italians, Jews, Irish, Slovaks and Greeks that they must give up their *old ways*, customs and mores, and immediately become a part of the Anglo-Saxon culture. The nation's schools were asked to implement the process. It was soon discovered that this concept was rejected by the target population and that, in fact, a natural reaction to it was the strengthening of the ghettos and the barrios as enclaves of defense against the loss of the home culture.

Next came the *melting pot* theory by Zangwill, a Briton. This would put together a new culture, one blended together to create a culture richer than any single culture from whence it was drawn – resulting in a unique and superior Ameri-culture. While some found this concept more acceptable, many others were bound to maintain their separate identity. At this point, several scholars, among them the notable Horace Kallen, felt a need for a fresh approach to the problem of the dominant society and its new ethnic groups. They expoused the theory of cultural pluralism – or unity in diversity. This implied that we already had an Ameri-culture, one which reflected a pluralistic society – that of the dominant culture and of the European newcomers, all of whom comprised a second minority culture. The Poles, Greeks, Jews, Slovaks, Italians, Irish, and other European groups came under this umbrella. Many made great efforts to be indistinguishable from other Americans in public forums for they recognized that similarities among people are those traits which make them members of the human family. Differences among people are those characteristics which make each person special and unique.

It is significant to note that in all of the above processes, Asians, Blacks, Latinos, and other racial minorities of color were excluded. In fact, these minorities were ignored and were often presented as obstacles to progress – or as problems to be corrected. However, largely as a result of World Wars I and II and the valuable contributions to our victories on the part of minority Americans, a change began. In the 50's and 60's pressures for recognition on the part of the left-out minorities became felt. These groups moved for inclusion, for acceptance, for equal opportunity in the American process. This movement brought with it the flagrant, bold announcement of "I'm me – see me;

(Continued on page 6, column 1)

HUMAN RELATIONS AND DESEGREGATION: IMPLICATIONS FOR STAFF DEVELOPMENT

By Eleanor Blumenberg – Western Education Department, Anti-Defamation League of B'nai B'rith

It has become fashionable to disparage public education and bemoan its coming demise. Arbitrary and artificial dichotomies – each an incomplete response to complex societal problems – abound. Our schools are called elitist or charged with playing to the lowest common denominator. School personnel are perceived as either villains or victims. Desegregation is possible for some, many people believe, only when it is achieved at the expense of others. Other "forced" choices seem to include desegregation or quality education – the neighborhood school with safety and security or a distant school with danger and unknowns.

The truth is somewhere in between and becomes an imperative to seek in planning for desegregation. Some clues lay in new notions of human relations and their implications for staff development.

In order to look clearly at some of these notions, like Janus, one must look back to where we have been, as well as forward to where we might go. Human relations in the schools is nothing new. Dating back to the 1940's and encompassing part of what was then called intercultural education, human relations was the focus of numerous workshops conducted by such groups as the Anti-Defamation League and the National Conference of Christians and Jews, in cooperation with progressive school systems. Stress was on the need for teachers to understand themselves and the interpersonal relationships with fellow teachers and students in order to deal more effectively with school-related problems. In short, "change the teacher" was the prime objective of the earliest human relations thrust.

(Continued on page 2, column 2)

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CURRICULUM CONFERENCE AT PEPPERDINE

The newly-formed chapter of Phi Delta Kappa, the School of Education and the Education Associates at Pepperdine University are sponsoring a Curriculum Conference to be held on Saturday, October 21, 1978, 8:00 a.m. – 4:00 p.m., at the Los Angeles Campus, 79th and Vermont Avenue.

DR. RALPH W. TYLER, international authority on curriculum and famed author of *Basic Principles of Curriculum and Instruction,* will speak on the conference theme of "Curriculum Perspectives for 1978-1979."

DR. MILLIE ALMY, recognized authority on implementing Piagetian Theory in the classroom, and author of the *Early Childhood Educator at Work,* and many other renowned works in the field will speak on, "Applying Theory To Practice."

In addition to hearing Drs. Almy and Tyler, conference participants will be able to choose from 27 different sectional meetings with curricular issues and emphasis of interest to classroom teachers from pre-school to adult education, as well as counselors, supervisors and administrators at all levels of education.

Section meetings will be led by outstanding educators from the greater Los Angeles area, representing city and county schools, educational research agencies, the Pepperdine faculty, plus faculty from other colleges and universities.

The sectional meetings will include particular curriculum issues related to: Mastery Learning and Curriculum Planning, Metric Skills, Math Classification Skills, Research Findings and Practical Application of Research in the Classroom, Death and Dying Education, Leisure Education, Movement Education, Motivational Skills in the Social Studies, Stress Management and Time Management for Teachers and Administrators, Reading and Learning to Read, Contemporary Music Education, Supervision and Management Related to Curriculum, Curriculum Evaluation and Selection of Curriculum Materials, Multicultural Education, Bicultural Education and Future Studies.

The cost for the one day conference is $15.00, which includes lunch. Also available for an additional fee of $35.00 is one (1) unit of continuing education credit from the Center for Professional Development. To obtain further information and conference registration materials, call: Ms. Sarah White, PDK Secretary, (213) 971-7600. Registration for the conference will close Wednesday, October 18, 1978.

HUMAN RELATIONS AND DESEGREGATION *(Cont. from pg. 1)*

Later, staff development centered on the needs of compensatory education, on what was essential to understand in terms of making up the so-called disadvantages that the "culturally deprived" brought to school with them. Based on a deficit model, the emphasis was "change the child," and staff development programs responded to the challenge as defined.

Partly in response to the, at best, limited success of compensatory education, "change the child" soon gave way to "change the system" or "at least give us a piece of it." Redefinitions of cultural deprivation abounded. Black became beautiful, the "culturally deprived" became the "culturally different" and the movement culminated with cries for multicultural education in the form of individual ethnic studies courses. At that point, California's Education Code 3.3 came center stage. Teachers in schools of 25% or more minority were offered courses in understanding diversity. Moving away in great measure from individual difference to group identity, the staff development thrust became split between purely information-giving courses about diverse ethnic groups and emotional, sensitivity-type courses in which confrontation with discrimination and one's individual or collective guilt held sway.

Thus, societal response was echoed in staff development programs. In either/or fashion, each response was tried and found wanting; and little carry over between the three was found as we moved from one stage to the next.

A new perception of what human relations is all about must draw on lessons from the past. It is my firm conviction that human relations education and attendant staff development programs are a critical factor in the potential for success of school desegregation programs. But they must be based on a new series of open-ended assumptions. These include the following:

1. Human relations as a basis for staff development must not be perceived in either/or fashion, but as a synthesis of many strands. Interpersonal skills are essential, but so is an awareness of group differences and similarities, of past and current history and mores. And yet more is needed. In past programs, whether intergroup or interpersonal learnings were the focus, we underestimated the rigidity, the racism, and the ability to reject new ideas of most of our institutions. We tended to forget that institutions go beyond policy, programs and people and often have a dynamism of their own. We underestimated the stateways of the society, the informal subtle ways in which people relate to each other and refine their notions of power, and the complex systems of rewards built into institutions that have been around for awhile. Thus, organizational development, rather than being an additive, becomes an essential for the new human relations staff development program.
2. Human relations programs must not choose between cognitive, affective and behavioral outcomes. It is when there is a synthesis of all three that we see learning that has an operational quality and becomes a strategy for educational renewal and change.
3. Human relations must be seen as a *means,* not an end in and of itself. It is a tool toward better interaction within a system and improved learning for students. Early programs tended to provide people with skills that worked very well in the laboratory, but had little transfer and staying power when they confronted the real world of the public school. They were an end, not a means.
4. Human relations cannot be perceived as an additive, which is peripheral to quality education, but as something that is part of the totality. Thus, a good staff development program means a look at all of the delivery systems of the schools. Process and product alike must be scrutinized and studied. The structure of schools, the patterns of attendance and the patterns of power, the overt curriculum and the latent curriculum alike. Bloom reminds us that the building blocks of curriculum have been the same in American education for 70 years. Adding a veneer of multicultural learning to ongoing curriculum is a design for failure. Rather, building on new state and local mandates

and theory, staff development programs must help teachers and administrators alike learn how to make creative use of diversity in the schools and to weave it into ongoing instruction and activity. Thus the latent curriculum becomes increasingly important as one looks at an individual school in terms of the climate as receptive to pluralistic, multicultural education, its co-curricular activities, and the models available to the students.

5. Human relations staff development must reject a search for easy answers, a magic panacea that will solve all of the old problems and challenges of education along with the new ones which desegregation may bring. It must be a search for multiple responses, of ways of understanding and accepting diversity so that a repertoire of possible responses can be enlarged.
6. Finally, human relations staff development programs can no longer be viewed as taking place in a vacuum. What is happening in the total community will affect potential activities of teachers and administrators and their abilities to put into practice added insights and skills achieved in this kind of training. But, most significantly, one cannot rely on the conventional wisdom which suggests that students are going to be able to cope with change and socioeconomic, religious and racial differences more effectively than their parents. Recent studies on Patterns of American Prejudice, conducted by the University of California Survey Research Center, under a grant from the Anti-Defamation League, tell us some shocking things about young people and their acceptance of stereotypes about each other. To ignore this is social dynamite.

Implications for staff development on human relations therefore go beyond content. Not only do we need information, but we must give people an opportunity in non-threatening situations to deal with the sensitivities and the skills they will need. A new honesty is also required. In the past we have looked at discrete separate groups and have come to understand them a little better. Yet we tend still to back away from the critical point of encounter and interface between groups where conflicts in values and aspirations come to the fore.

Modes of learning can vary. Not only can there be many lectures and films and other ways of providing information, but dialogue, experience and encounter should also be used. A second generation of problems confronts us in the area of school desegregation since the early days of the Crawford decision, which will make our task greater than it might have been fifteen years ago. There is increased racial isolation in our city. Resegregation, at times intensified by tracking, can occur following the desegregation of a school. Throughout our system there is increased violence and vandalism and discouragingly low achievement scores. There are renewed battles over the inheritability of all facets of intelligence. There is rejection of diversity, and in most places still a bland curriculum in which racial, ethnic and religious minorities are represented as "problems," if at all. There are still closed patterns of governance, decision making, and home-school cooperation throughout most of our school systems. The passage of Proposition 13 is a symptom which we have only begun to confront. Public education is caught in the crunch between what John Gardner called "unloving critics" – the people who do not like public education and fear its potential for making us a strong, more open society – and its "uncritical lovers" the people who are apologists for all its workings.

But the more things change, the more they are the same. As in the 1940's, there is a potential in the area of human relations education for reaching beyond those things that divide us, and coming to understand our shared aspirations for children. Centrality of the human relations focus for staff, at all levels, in their attitudes and activities, in making creative use of the tensions between us and the infinite variety we possess, is an essential if desegregation is to work.

Staff development programs in human relations in which the sum is more than its parts can move us toward that end.

MASTER OF PUBLIC ADMINISTRATION PROGRAM

A Master of Public Administration program especially designed for practicing administrators is currently being offered by California State University, Los Angeles. This program offers considerably more flexibility in content and scheduling than the usual evening programs offered by most institutions. The classes meet on Saturdays for the convenience of agency personnel whose work schedule or geographic location limits their attending evening classes. The curriculum consists of 10 classes (30 semester units) and a graduate project. The basic admission requirements are a bachelor's degree and one year's experience with a public agency.

The following classes are tentatively scheduled for Fall 1978:

Course Number	Title	Dates
MPA 510	Seminar in the Environment of Public Administration	September 30, October 14, 28 November 11, December 2, 16
MPA 520	Seminar in Analytical Processes	October 7, 21, November 4, 18 December 9, January 6
MPA 530	Seminar in Organization Theory and Human Behavior	October 7, 20, 21, 22 November 3, 4
MPA 540	Analytical Methods and Processes for Public Administration	October 7, 21, November 4, 18 December 9, January 6
MPA 560	Integrative Seminar	September 30, October 14, 28 November 11, December 2, 16

The last day to apply for admission to the program is September 10, 1978. If you wish further information regarding this program telephone (213) 224-2698, Monday through Thursday, from 1:00 p.m. to 5:00 p.m.

INTERCULTURAL RELATIONS AN AMERICAN INDIAN PERSPECTIVE

By Joann S. Morris, Administrative Director, American Indian Education Commission

One of the goals of the American Indian Education Commission has always been to increase student and staff awareness of the culture of American Indians, Eskimos and Aleuts. Quite naturally, the primary reason for this focus is to insure a more positive, over-all school environment for the Indian student. To achieve this goal, we cannot work solely with Indian youngsters; we must also work with non-Indian students and staff to arouse in them an appreciation for Indian culture. Only by informing others will the stereotypes and misconceptions about Indians cease, thereby improving people's attitudes toward Indians in general and increasing rapport between Indian students, parents, and teachers and the non-Indians with whom they come into contact in the school setting.

The same goal can be discussed in relation to most racial or ethnic groups. Currently the thrust in public education is to enable students and staff to learn more about one another, the by-product of which should be increased awareness and, hopefully, improved intercultural relations.

Neither students nor adults learn from one another unless they are open to the others' opinions or even to the right of others to hold differing opinions, attitudes and behaviors. Teachers never reach certain youngsters if they have built an emotional wall between themselves and any students who are different than they.

We can no longer deny that such differences exist between cultures; nor can we eradicate or demean them. For example, it is erroneous to assume, as many people do, that most American Indians have assimilated into the mainstream of American life. Varying degrees of acculturation have occurred; but little assimilation in the true sense of that word. American Indian nations have existed on the North American continent, often referred to by Indians as the Turtle Island, since time immemorial according to our belief system. Anthropologists agree that, scientifically speaking, we have existed here no less than forty thousand years. Contacts between Indian tribes and non-Indians began only 500 years ago. These relationships have been of a more intense nature, i.e., actually living in close proximity to one another, for less than 100 years. Viewed in this historical light, it makes no sense to assume that a culture can be altered or eradicated in so short a time period. That denies the fact that a race consciousness exists and is continuous.

It is a valid request to ask staff members to recognize the fact that many cultures have at one time or another in their history had some form of contact with each other. We rarely hear about such cultural interchanges but information is available. It would be valuable for students and staff to learn about these unique historical contacts not commonly discussed in texts or manuals. Once people feel a sense of commonality and of sharing a moment in time, other negative emotions and tensions frequently lessen.

It is also important to study why cultures function as they do. This too leads toward understanding. We may still be unable to fully agree with the beliefs or behaviors of another culture, but at the very least we may be able to understand the reasons behind their beliefs or behaviors. For example, American Indians have historically related with numerous racial and ethnic groups: Norsemen, French, British, Spanish, Asians, Blacks and many others. Yet our relationship with each was different. We need to ask why. What cultural factors were in the background of each that caused such varying relationships? How did the Norsemen view the universe and their role in it? What was it about the French and their belief system that allowed them to view Indians as distinct, yet kept them from attempting to change the natives among whom they lived. The British, on the other hand, due to numerous cultural factors not the least of which was the influence of their religion, felt the need to change and save the Indian. It is important to investigate the different value systems underlying each culture. That is not to say we should emphasize the differences but merely understand them.

By asking staff members to remain open and receptive to cultural differences is not asking them to unequivocably accept or automatically respect everyone but to simply acknowledge that cultural differences also have their own validity. There is an Indian story that speaks about the uniqueness of the various animals, which ends with the moral that we do not expect the eagle to act as the bear or the salmon to behave as the beaver. The same is true for us as human beings. We should not expect all cultural groups to act or believe identically. Rather, let us celebrate our individual and racial uniqueness, and learn to respect the contributions each of us makes in our own way.

MULTICULTURAL RELATIONS

By Bob Thomas, Executive Secretary Black Education Commission

A relatively new maxim receiving considerable attention in the Black Community states in part: "unequals cannot successfully integrate." If one ethnic group perceives its culture as being superior to other ethnic groups and has the right to set standards for those groups, then obviously a state of inequality exists and no meaningful cross-cultural exchanges will ever occur, e.g., standards for public school education based on white, middle-class values.

Viewed realistically, past attempts to improve race relations, e.g., multi-cultural education, have failed mainly because of the imbalance sketched above. In any relationship (the attitude or stance which two or more persons or groups assume toward one another) there must exist a state of mutual or reciprocal interest in learning from the other group its value, its culture, its history, its unique perspective on being an American.

In short, there must be an honest sharing of these diverse life experiences on an equitable basis which hopefully will lead to "the recognition of human dignity and the development of respect for diverse peoples in this country. . . with understanding and acceptance of differences between and among groups," i.e., cultural pluralism.

What role then should the school play in developing a citizenry that recognizes and appreciates cultural differences? First must come the awareness that in America, as in no other country, it is the school that bears the burden of transmitting American values from one generation to another, i.e., teaching young Americans to be Americans. Next should come an acceptance of the fact that the "cultural and ethnic heritage of minorities has not been dealt with adequately in curriculum or in the professional development of teachers and other school staff." Last, and most important, should come a commitment from the schools governing body to mandate the development and implementation of multiethnic, multicultural activities in which curriculum materials, teacher attitudes, and teaching procedures provide each child with an opportunity to understand and to develop pride in his or her own ethnic heritage and to understand, respect, and accept the ethnic heritage of other groups in the classroom and in society at large.

A SUGGESTED APPROACH FOR IMPROVING RELATIONS BETWEEN PEOPLE

By Herbert P. Leong, Executive Director Asian American Education Commission

In a truly multicultural society we would not equate or associate culture solely or principally with one ethnic group. Although many supporters of cultural pluralism orient themselves towards the preservation and extension of cultural diversity as a valuable resource, there is a tendency to limit the extent of culture to the culture of an ethnic group. This can lead to unintentional classifying and stereotyping of students. A suggested plan to avoid this misinterpretation is to implement another approach to the concept of multiculturalism to show how to improve relations among people.

Rather than to focus wholly on the concepts of behavioral differences between and among diverse groups, attention should be mainly directed at learning the similarities as well as studying the differences within any one group. The teacher needs to view cultural traits of a particular ethnic group as assets to be cultivated. The curriculum should encompass the history, culture, and contributions of each ethnic group as they appear chronologically within the historical context. Otherwise, by setting each group into a separate study, the result may be the unintended concept that a set of values and/or customs are possessed by only those of a particular group.

Presently, the constant flow of immigration into the United States provides our society with a constant flow of cultural and ethnic wealth. Usually, these new arrivals will establish or move toward their own ethnic communities. Language and cultural ties are maintained in order to operate and/or to survive in a strange and often hostile environment. We need to study more carefully the formal school multicultural education program in relation to the informal, in school and out of school, experiences.

Multicultural education should provide to everyone the advantages of cross cultural experiences. This means giving meaningful values, in addition to skills, that will make it easier for people to participate in cross cultural interaction with others while working for goals important to them. All students would become acquainted with the great range of cultural variation while they would also be given a positive valuation of their own cultural heritage.

MULTICULTURAL EDUCATION

By Raul P. Arreola, Director Mexican-American Education Commission

Multicultural education is the new direction of our profession since the great flop of the "melting pot" concept that included only the European transplant.

The mixing of European people constituted an "American" under that concept; a faulty theory that excluded the peoples of other continents, including Asia, Africa, the Americas and the native American Indian. In contrast, the concept of multicultural education is to include the total of the ethnic groups that have been involved in the development of this country. The inclusion of these groups must be on an equal basis to that of the European-American since, even now, the Asian-American, the Afro-American (Black), the Hispanic (Latin American) and the American Indian are being added as patches and not as equal parts of the "American Mix."

Multicultural education must provide equal treatment for and give "equal time" to the historical review of the accomplishments of all Americans. Certain basic actions relating to the language used in our textbooks and by mass media should be considered. For instance, every American could be hyphenated according to heritage, either by country or by continent. The idea of playing God in this matter, must cease. No American, aside from the American Indian, is native to the United States. Every white American must be identified by national origin or, if preferred, as a European-American.

When multicultural education is presented in this positive manner there can be a full expression of cultural diversity. There need be no fear of students rejecting their cultural identities. Students. . . "can be multilingual they can also be multicultural, the particular culture that is to be regarded as theirs – as when we talk of a person's culture – being determined by considerations of social identification rather than simply of competence (although, obviously, the culture of the group with which a person identifies is inevitably the one in which he is highly competent)"[1]

[1]Goodenough, W. Culture, Language and Society. Reading MA: Addison-Wesley, 1971.

Equal Status for all Americans

The European-American would then, according to one school of thought, be more aware of heritage and of the importance of maintaining more of their culture, customs and languages.

A less cumbersome semantic approach to this unequal language application can be the total elimination of hyphenated identification of the various groups comprising the great American stream. This overdue action, accomplished by legislative mandate or by simple good sense, would be a great step forward in the area of improved race relations.

Much of racism stems from being ashamed of ancestry. Putting down discernible peoples can give other groups ego reinforcement and feelings of acceptance in the greater majority. When all Americans can be proud of our heritage and admit we are immigrants, like most other Americans, then the next step will begin to take place; the one where all of us are equal and can be accepted with our differences and variations (of customs, cultures, languages and characteristics) which make this country so much richer.

"American" should be a name signifying equal acceptance of various groups, a reinforcement of the specific value of the many backgrounds represented in our country.

The multicultural education concept will give every American a chance to learn and understand their ethnic accomplishments in the development and progress of this country. This in turn will give every American the pride of their heritage and self-esteem needed to identify themselves as first class citizens in this country. Self-worth is the greatest motivation for an individual to move and succeed in this world. Multicultural education cannot fall short of the goal of equality for every American. In meeting this goal, we will be advancing the cause of harmonious relations between races to the benefit of our most vitally concerned group – the young people of America.

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HISTORICAL PERSPECTIVE

(Continued from Col. 2, Page 1)

I'm somebody – know it; I've made a contribution, too – recognize it. I was a part of the early history of this country – remember it. I have helped to defend it – value it!"

The movement for inclusion on the part of these groups was aided by the formation and growth of ethnic organizations dedicated to the improvement of conditions for their constituent base. Requests followed as the mood of assertiveness changed to that of militant demand. At the University level some of these pressures resulted in the addition of "ethnic studies" to the curriculum. Too often, these classes were hastily begun, poorly funded, lacking in educational discipline and under constant attact by the educational establishment itself. They were attended mainly by the ethnic groups under study. Thus, Blacks learned more about Blacks, Asians more about Asians, etc. There was little fusion of such information into a whole. Nor was there integration of such studies into the history of our country for all students, so as to put each group in its proper perspective to the whole in the history of a growing nation.

Either by design or ignorance, in most universities and colleges, ethnic studies have been treated as necessary evils, passing fads, peripheral accommodations, or methods of appeasement. They were largely attended by the individual being studied and they rarely included the larger population that really needed the information. Yet, they did serve the purpose of helping to unify and to support the aspirations of many minority students, as well as to impart knowledge of the contributions of that minority group to the nation.

Now, as a people capable of righting past wrongs, we have moved from postures of exclusiveness to a point where we have become more inclusive. In this process, we have arrived at the program for *multicultural education.*

What is multicultural education? Some views: AACTE'S National Committee on Multicultural Teacher Education Standards drafted this definition in March 1977: "Multicultural education is preparation for the social, political, and economic realities that individuals experience in culturally diverse and complex human encounters. These realities have both national and international dimensions. This preparation provides a process by which an individual develops competencies for perceiving, believing, evaluating, and behaving in differential cultural settings. This, multicultural education is viewed as an *intervention* and ongoing assessment process to help institutions and individuals become more responsive to the human condition, individual cultural integrity, and cultural pluralism in society.

Huston Smith, in his *Religions of Mankind,* made this statement:

> "When historians look back upon our years, they may remember them not for the release of nuclear power, nor the spread of Communism, but as the time in which all peoples of the world first had to take one another seriously."

James Madison in a letter to Thomas Jefferson (1785):

> "If men are to remain civilized, or to become so, the art of associating together must grow and improve in the same ratio in which the equality of conditions increased."

I could paraphrase the above by saying, "This period in the existence of our District may not be remembered for the raising of reading scores, by the implementation of proficiency assessment, but as a time when all its personnel committed themselves to the utilization of all their human resources in meeting the needs of the children destined to live in a pluralistic society."

What will we, as a staff, need to do if we are to provide the needed direction and focus for an effective program of multi-cultural education? We will need:

1. Basic knowledge
2. Skills for developing viable programs
3. Attitudinal change.

Each of us must ask "What do I really know about the people – the various cultures – of this District?" Our answers must dictate our actions. We may need to be students again in order to teach with impact.

We must have the skill to make this an interdisciplinary venture, for we have seen the meager results to be obtained from add-ons:

- The once-a-week presentation
- The February special for Blacks
- The May-June specials for Chicanos.

Narrowly covered programs, presented sporadically and in isolation, rarely give students the opportunity to internalize as to the commonality of those traits we value in all Americans. There must be integration of content and process.

A concluding thought: "For this is the journey that men make: To find themselves, if they fail in this, it doesn't matter much what else they find. . . money, position, fame, many loves, revenge – all are of little consequence if, when the tickets are collected at the end of the ride, they are tossed into a bin marked "failure." But, if a man learns why he lives, if he knows what he can be depended upon to do, the limits of his courage, the position from which he will no longer retreat, the secret reservoirs of his determination, the extent of his dedication, the depth of his feeling, his honest and unpostured goals both for himself and others – then he has found a mansion which he can inhabit with dignity all the days of his life."

The universe is nothing but energy. There is no crisis at all. It is a crisis of ignorance, fear, wrong thinking, an overblown bureaucracy, and conditioned reflexes.

R. Buckminster Fuller

SALIENT CHARACTERISTICS OF AN APPLIED PROFESSION

1. A pattern of professional association that encompasses persons engaged in all phases of professional activity – research, teaching, and practice – and that concerns itself with the advancement of all phases of professional activity.
2. A firm ground in, and close relationships with, the relevant academic disciplines.
3. Specialized bodies of knowledge mobilized from both the related disciplines and clinical experience, and organized around the problems encountered by practitioners.
4. A set of clearly defined and fully institutionalized clinical values defining the desirable state of the object of clinical action.
5. Full institutionalization of the values of cognitive and instrumental rationality.
6. Detailed knowledge of the kinds of problems (as defined by clinical values) encountered by practitioners.
7. Preparation programs that provide for socialization in (a) basic theoretical knowledge, (b) applied science knowledge, (c) clinical values, (d) cognitive values, (e) instrumental values, as well as for the development of clinical competence (diagnosis of problems and selection and implementation of remedial measures).

MULTICULTURAL RELATIONS: ANOTHER DIMENSION

By Dr. Claudia H. Hampton, Director
Human and School-Community
Relations Reserve Office

Generally, multicultural education is thought of in terms of its application in the classroom. Extended exploration for implementation strategies in this regard will eventually suggest that the parameters of multicultural relations extend far beyond the school house walls. Therefore, the concept of multicultural education must encompass the reality that students are the members of family and societal groups that, in large measure, determine the attitudes and behaviors that are reflected in the educational setting. Acceptance of this premise suggests that in a pluralistic society (or a society striving towards pluralism) attention must be directed to those social and cultural factors which intervene and impact on the educational process.

Therefore, in planning programs for improved multicultural relations serious consideration must be given to those most responsible for social relationships — parents and the community. Parents have a serious influence on attitude formation and the community is the social laboratory in which these attitudes are constantly operative. Therefore, sound planning dictates the sustained involvement of these significant others in a student's life. Such involvement can be achieved through both informal and formal means. There are already in place many organized structures with which ongoing liaison can be established for input and feedback. Many groups and agencies have objectives consonant with improved multicultural relations and are willing to share their experiences. Many parents recognize the validity and value of a society which has an awareness of and appreciation for diversity and are willing to contribute to this goal through cooperative efforts. Specific strategies for such joint ventures are limited only by the interest and the enthusiasm of the program planners. There are many examples of collaborative activities which have resulted in improved social and school climates.

Renewed and critical scrutiny of the educational enterprise by community is a phenomenon that is likely to persist. Schools, then, have the opportunity to increase understanding of desirable multicultural education objectives and to enlist this new force in pursuit of those objectives.

Today's children deserve the chance to make a better tomorrow. We can enhance their ability to do this by working with every milieu in which they function to provide them with the basic understandings essential to maximizing their appreciation of cultural diversity and the skills to utilize these understandings as they move toward social and civic responsibility.

IDENTITY FANTASIES: CLARIFYING STEREOTYPES

Goals

I. To help each person focus on his identity as it relates to stereotyped views of groups in society.

II. To help each person understand his emotional responses to being stereotyped.

Group Size

Any number of groups of about eight participants each. (One staff member is needed per group.)

Time Required

Approximately two hours.

Physical Setting

A room large enough to seat everyone comfortably.

Process

I. The facilitator may use one or two brief fantasies as a warmup. He asks the participants to close their eyes and tells them to imagine that they are entering a room where a voice will speak to them. They are to respond silently to the voice with the first thought that occurs to them. The facilitator says, "The voice asks 'Who are you?'" He pauses and continues: "The voice now asks 'Why?' Answer it. [Pause.] It is asking 'Why?' again. Each time you answer, it repeats 'Why?' Continue this dialog with the voice, answering the question 'Why?' in as many ways as you can." Five minutes is allowed for the fantasy to continue.

II. The facilitator allows sufficient time for as many people as possible to report on their experiences. No evaluations are to be made by anyone.

III. The facilitator then asks the participants to close their eyes while they fantasize the following experience: "We are going to take a walk. At a certain point in the walk, I am going to stop and ask you to make a choice. We are all walking and laughing together in a sunlit meadow. Take your shoes off. Doesn't the cool grass feel good under your feet? The sun is warm, but there is just a little breeze to refresh us. Let's walk over to the left where those yellow and blue wildflowers are growing. Pick one. [Pause]. Can you smell that delicate scent? Share your flower with another member of the group. [Pause.] We are approaching a hill now. We startle some pheasants. Look at their vivid colors as they fly off to the right. We are climbing the hill and, as we reach the crest, we see five gates below us. Over each gate is a sign. One gate is labeled Protestant, one Catholic, one Jewish, one Black, and one White." (The facilitator should choose gate labels that are most relevant to the participant group.) "Now you are on your own. Select the gate through which you wish to pass and imagine what you will find on the other side." The facilitator allows three minutes for the participants to complete the fantasy.

IV. The facilitator again gives everyone sufficient time to report on his experiences, and again no evaluations are made.

V. When the discussion is finished, the facilitator asks the participants to close their eyes and to imagine that they have re-formed as a group. "We are walking again down a sunlit slope toward a building. We enter the building and begin walking down a corridor. Look over to your left through the large window. All the people you see through this window are Catholic. What do they look like? What are they doing?" (The facilitator allows approximately one minute for this phase of the fantasy.) "Let's move down the hall. Stop at the large window on your right. All the people you see through this window are black. What do they look like? What are they doing?" The facilitator continues the fantasy until each group has been seen through the windows. He ends the fantasy by taking the group out of the building and into the meadow again.

VI. As before, the facilitator asks people to report on their experiences, but he ends the discussion after three minutes. He then forms groups of about eight persons each. One staff member is assigned to each group.

VII. Each staff member begins by asking the participants if they actually got back to the sunlit meadow after the experience of being in the building. (Many

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MULTICULTURAL EDUCATION MATERIALS

By Eugene H. White,
Instructional Planning Division

> Multicultural education is a developmental process leading to human understanding, dignity, and respect. Within this definition lies the concept of a positive feeling of one's self-respect which is essential for developing respect for others.

This description of multicultural education provides the basic philosophy upon which the Instructional Planning Division has developed various ethnic and cultural materials for classroom use. The definition was developed by the District's Multicultural Education Coordinating Committee, an advisory body appointed by the Deputy Superintendent.

The philosophy underlying the production of instructional materials is further expanded as outlined in A STATEMENT OF GOALS: LOS ANGELES UNIFIED SCHOOL DISTRICT, a portion of which is quoted here:

> "One of the great strengths of this District is the wealth of cultural and ethnic backgrounds possessed by its citizens. The District must build upon this strength by providing each student with opportunities to become knowledgeable about, be in contact with, and develop respect for cultures other than his or her own. It is essential that each student be prepared to live in a multicultural world and that this preparation be accomplished by all appropriate means, including changes in the curriculum structure and provision for the widest possible experience with peers, teachers, and other staff members who represent cultures different from his or her own."

One of the major products of the Instructional Planning Division is A GUIDE TO MULTICULTURAL EDUCATION, KINDERGARTEN THROUGH GRADE THREE which is in its second printing. The guide is designed to facilitate cross-cultural and interdisciplinary classroom experiences with emphasis on activities stimulating pupil and teacher participation. By using the cross-cultural grids which are provided with many of the themes (e.g., Family Life in Many Cultures, Universality and Differences of Foods, and Stories and Storytelling in Many Cultures) teachers and pupils can compare peoples' similarities and differences in a variety of categories. Nine varied strands or themes relating to multicultural understandings are included in the guide. Although the initial intent was for use in K-3, teachers are using the material successfully through Grade 6.

Another publication is IT'S EASY IF YOU TRY. Activities are planned to provide youngsters of various culture groups common integrative experiences. This booklet is especially useful in paired and clustered school situations.

Other District publications with multicultural implications include (1) AMERICAN LIFE SERIES, a kit of 10 curriculum publications stressing multicultural aspects of our national heritage, (2) KINDERGARTEN, A PLACE TO GROW, a leaflet in English and Spanish, (3) MULTICULTURAL EDUCATION RESOURCES AND SERVICES, lists of district and community support personnel and agencies, (4) ORGANIZING MULTIMEDIA MATERIALS IN RESOURCE CENTERS, a detailed guide for paraprofessionals working in ethnic or multicultural centers, (5) STAFF INTEGRATION FOR A NEW SCHOOL ENVIRONMENT: AN APPROACH TO CULTURAL PLURALISM IN EDUCATION, planned for staff development in exploring some myths and realities about staff integration, (6) ASIAN CULTURE AND LANGUAGE KIT, exploring the culture and language of the Chinese, Filipino, Japanese, Korean, and Samoan, (7) OUR UNITED STATES, English lessons stressing contributions of people of various cultures, (8) FOREIGN LANGUAGES AND THE BICENTENNIAL, classroom activities to encourage an appreciation for our multicultural heritage, (9) FOODS FROM MANY CULTURES, a study of foods from the major culture groups in the United States, (10) FOLK DANCE IN AMERICAN LIFE, from people in many countries, (11) SCIENTISTS OF THE UNITED STATES, representing a variety of cultures, (12) AMERICA'S INTERCULTURAL HERITAGE, units of study about minority groups, (13) ASIAN STUDIES, elective course outline on China, Japan, Korea, and Southeast Asia, (14) FAMOUS FIRSTS IN AMERICA: BIOGRAPHICAL MATERIALS FOR ELEMENTARY SOCIAL SCIENCE PROGRAMS, 25 biographies of people from various cultures, and (15) MEXICAN AMERICAN STUDIES, OUTLINE OF CONTENT, 5 units of study.

In addition to these curriculum publications and products, the Instructional Planning Division is also responsible for the production and/or dissemination of a variety of multicultural resources on the District's educational television Channel 58, KLCS. Various series are planned for primary, intermediate, and secondary grades; continuing education, and staff development. Of special interest is the District-produced series, SIXTEEN TALES, a series of folktales from Asian, Black American, Latin/Hispanic, and Native American folklore.

IDENTITY FANTASIES

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participants never leave the building.) The staff member encourages discussion of the entire experience as fully as possible, helping the participants integrate any new insights into their personal identities. It may be helpful for those who did not experience coming back into the sunlit meadow to talk about the point at which they departed from the group fantasy. The function of the staff member is to encourage each participant to focus on any conflict between who he is and who he would like to be. (People need to understand that conflict is a natural element in human growth.)

Despite all the talk about putting windmills on every hill, covering the deserts with solar energy cells, converting mountains of manure into natural gas, grinding up sick trees and burning the chips, drilling into the earth to release the pent-up thermal energy, firing boilers with walnut shells and peach pits, none of these sources promise to make any significant contributions to our energy supply before the 1990s.

Henry Schacht

The campuses of Eisenhower's America had not yet been jarred and swamped by the now familiar list: racial tensions; the drug culture; protest; violence; Mich Jagger; Consciousness Three, or at least Two-and-a-Half. In the gap we were caught with our aspirations down. We had lost the old faith that anything could be achieved within the social and political system except the most immediate and selfish goals – job, salary, contentment within our individual caves. We had not yet caught the new faith of the angries and the mystics, the sitters-in and the droppers-out who were to follow us – the faith that something transcendent could be achieved outside the system or inside one's head.

Dick Cavett